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THE LIFE AND TIMES OF THE CHRIST,

BASED ON LUKE.

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STUDIES XVII. AND XVIII.—THE CLOSE OF THE GALILEAN MINISTRY. LUKE 9:1-50.

Remark.—It is desirable that in beginning each "study" the entire passage assigned be read over rapidly and the main divisions of the narrative noted.

I. EXAMINATION OF THE MATERIAL.

[It will be noted that the following order is observed invariably in this work: (1) the verse or section is read and its contents stated in a general way; (2) important or difficult words and phrases are studied; (3) a complete statement of the contents of the verse or section is formed in view of the work already done; (4) the religious teaching is sought.]

§ 1. Chapter 9: 1-9.

1. Look over these verses and note their subject. Is it not *The Mission of the Twelve and its Effect*?
2. Of words and phrases the following require attention: (1) *all devils* (9:1), i. e. all kinds of demoniacs; (2) *sent them forth* (9:2) (a) a new step forward, (b) purpose twofold, to evangelize Galilee and to train the apostles; (3) *v. 2*, note the twofold purpose (a) to preach, (b) to heal—consider their relation; (4) *take nothing* (9:3) either (a) because of the unassuming nature of their work, or (b) because they were to expect these things to be supplied by others, cf. Mt. 10:10b, (c) other possible reasons; (5) *staff*, cf. Mk. 6:8 and explain the varying statement; (6) *two coats*, one to change; (7) *house* (9:4) (a) a domestic ministry, (b) other methods employed by Jesus, Lk. 4:44; 5:1; Mk. 2:13, etc., (c) fitness of this method for the twelve, (d) eastern customs that afford the ground for the action; (8) *shake off the dust* (9:5), (a) have nothing more to do with such inhospitable persons, (b) a testimony against them of the fact, (c) symbolic of their uncleanness; (9) *see him* (9:9), for what purpose?
3. Observe the following condensed statement of the contents: *He calls the twelve, and giving them power over diseases and devils, he sends them forth to preach and heal, bidding them to go unequipped from place to place, to make the friendly house their home, symbolically to renounce obdurate people as they depart. So they went performing their mission. Their work caused Herod to wonder who Jesus was, and to want to see him.*
4. Observe Jesus' conditions for a true ministry to others; (a) power to save, (b) dependence on God, (c) freedom from incumbrance, (d) beginning with the household.

§ 2. Chapter 9: 10-17.

1. Is not the subject *The Feeding of the Multitude*?

2. (1) *Declared unto him* (9: 10), he had possibly been in Jerusalem, cf. John ch. 5, and the event following in ch. 6; (2) *withdrew*, the possibly threefold purpose of this? * (3) *Bethsaida*, cf. Mk. 6: 45, and explain; (4) *said* (9: 12), cf. previous word of Jesus, John 6: 5; (5) *five thousand* (9: 14), note (a) great fame of Jesus, (b) the passover season when the Jews were traveling to Jerusalem, John 6: 4, 5, (6) *gave* (9: 16), "was giving," or "kept giving," hint as to method of the miracle.
3. Let the student work out the statement of the thought for himself.
4. Observe how the compassion of Jesus commands his power to supply the wants of men.

§ 3. Chapter 9: 18-27.

1. Consider whether the subject may be stated thus: *The Welcome Confession and the Unwelcome Teaching*.
2. The following important words and phrases are to be examined: (1) *came to pass* (9: 18), observe Luke's omission of events, cf. Mk. 6: 45-8: 26; how reconcile with his preface (1: 3)? (2) *praying*, characteristic note of Luke; (3) *asked*, whether (a) from curiosity, or (b) to test the disciples? (4) *tell this* (9: 21), i. e. that he was the Christ; (5) *to no man*, reason for the charge, whether (a) because of their crude ideas of him, or (b) for fear of his enemies, or (c) to avoid the popular enthusiasm, or (d) other reasons? † (6) *deny himself* (9: 23), does this mean (a) deny himself certain gratifications, or (b) renounce himself? (7) *his cross*, (a) the custom alluded to, (b) the principle illustrated, (c) was any hint intended of the way in which Jesus would die? (8) *life* (9: 24), note the two senses in which the word is used; (9) *when he cometh* (9: 26) observe (a) the person to whom Jesus refers, (b) what event he indicates, (c) how the statement illustrates his insight; (10) *see the kingdom of God* (9: 27), decide as to the event alluded to, whether (a) the transfiguration, (b) pentecost, Acts 2: 2-4; (c) the destruction of Jerusalem.
3. The following condensation is suggested: *After private prayer, he asks his disciples whom the people think he is. They tell him the various opinions. He asks their opinion, and Peter says, "The Christ of God." Jesus forbids them to tell of it and says that the Son of Man must suffer and die at the hands of the religious leaders, but should be raised. He bids all who would follow him, do so by constant self-sacrifice, the condition of true and lasting life, the only real boon, the means of gaining his favor when he comes in glory, which some there were to live to see.*
4. Let the student determine the great religious teaching of this passage.

§ 4. Chapter 9: 28-36.

1. Let the student read and state the subject of this section.
2. Consider carefully the following: (1) *eight days* (9: 28), cf. Mk. 9: 2 and explain; (2) *mountain*, (a) the two chief sites assigned, (b) arguments for each; (3) *to*

* Cf. Farrar, *Luke*, p. 182.† Cf. Farrar, *Luke*, p. 186.

pray, (a) characteristic of Lk., (b) purpose of prayer? (4) *altered* (9:29), cf. Mt. 17:2 for particulars; (5) *decease . . . accomplish* (9:31), (a) reason for this subject of conversation, (b) he was to die as a fulfillment of divine purpose; (6) *not knowing* (9:33), (a) is this an excuse for Peter? (b) why should an excuse be needed? (7) *cloud* (9:34), (a) cf. Mt. 17:5 for its character, (b) cf. Exod. 13:21; 19:16; 1 Kgs. 8:10, 11 for its significance.

3. Will not the condensed statement of this section be somewhat as follows: *Later, while praying on the mountain with the three, he was altered in features and his raiment shone. Moses and Elijah talked with him about his death. Peter, with the others awoke from sleep and said, Master, let us make huts that we all may stay here. Then a cloud enveloped them and God's voice spoke approvingly of Jesus who remained. At that time they told no one of these things.*
4. Let the student consider thoughtfully and state the religious teaching of this passage.

§ 5. Chapter 9:37-43a.

1. Will not a reading of these verses show their subject to be, *The Demoniac Boy healed*?
2. In the study of important words note the following: (1) *next day* (9:37), did the preceding scene occur in the night? (2) *mine only child* (9:38), characteristic of Luke; (3) *spirit* (9:39), (a) note the symptoms of what disease? (b) how could this be regarded as due to the presence of a demon? (4) *faithless and perverse* (9:41), to whom does this refer? (5) *take him* (9:42), cf., Mk. 9:25-27 for fuller details; (6) *majesty of God* (9:43) light thrown on their idea of Jesus.
3. The following statement of the thought is suggested: *Returning, they are met by many, one of whom beseeches Jesus to heal his demoniac son, since the disciples failed to do so. Jesus, rebuking the faithless generation, bids that the boy be brought, and he is healed, while all wonder.*
4. Is not the great thought of this passage found in the power of the father's intercession and faith (cf. Mk. 9:22-24)?

§ 6. Chapter 9:43b-45.

1. After reading consider a subject. Is it not *The Unwelcome Teaching Again*?
2. Let the student read, mark and study the important words and phrases.
3. This passage stated in brief form is as follows: *While these deeds amaze them, he says to the disciples, "Note this, that the Son of Man is to be delivered up to men." They failed to grasp his meaning, and it was intended that they should not, and they feared to inquire.*
4. Let the student determine the religious teaching of this section.

§ 7. Chapter 9:46-50.

1. Consider whether the subject of this section is not *Lessons against Pride*.
2. (1) *greatest* (9:46), light on the spirit of the disciples; (2) *in my name* (9:48), (a) lit. "upon my name," i. e. upon the ground of all that my name means, (b) what name is meant (cf. Mk. 9:41)? (3) *casting out devils* (9:49), cf. Mt. 12:27, what was the attitude of such an one toward Jesus?

3. Let the passage be condensed as follows : *In an argument among them as to their greatness, Jesus taking a little child to him said, "To receive in my name such as this child is to receive me and him that sent me. The least among you is the great." John added, "We forbade a stranger who was using your name for healing." Jesus replied, "Forbid him not, for he who is not your enemy is your friend."*
4. Observe two religious thoughts, (1) that true greatness consists in a child-like spirit, (2) which accepts any work done for Jesus as blessed.

II. CLASSIFICATION OF THE MATERIAL.

1. Contents and Summary.

- 1) **The Contents.** The following table of the sections of the material is to be read, studied, and reviewed until it is thoroughly mastered.

THE CLOSE OF THE GALILEAN MINISTRY.

- § 1. THE MISSION OF THE TWELVE AND ITS EFFECT.
- § 2. THE FEEDING OF THE MULTITUDE.
- § 3. THE WELCOME CONFESSION AND THE UNWELCOME TEACHING.
- § 4. THE TRANSFIGURATION OF JESUS.
- § 5. THE DEMONIAK BOY HEALED.
- § 6. THE UNWELCOME TEACHING AGAIN.
- § 7. LESSONS AGAINST PRIDE.

- 2) **The Summary.** Note the following summary statement of this chapter : *The twelve are authorized, instructed and sent out to preach. Their work causes Herod to wonder who Jesus is. Returning, they follow Jesus to a city where he preaches to and wonderfully feeds 5000 people. Once, after praying, he asks and obtains from Peter the confession that he is the Christ. He replies that he must suffer and so must his followers. Later, before the three on a mountain he is transfigured and talks with Moses and Elijah. The next day a demoniac boy is healed. He tells his disciples again that he must suffer, shows them what true greatness is and bids them be tolerant.*

2. Observations upon the Material.

The following statement of facts or conclusions which are of importance in connection with the passage are to be read carefully and considered.

- 128) 9 : 1. Jesus was able to communicate certain of the powers which he possessed to the disciples.
- 129) 9 : 1. The authority given to the twelve seems to be for a particular occasion and undertaking.
- 130) 9 : 7-9. The attitude of Herod is a proof of the extraordinary character of the work of Jesus and his apostles.*
- 131) 9 : 9. Herod seems not to have heard of Jesus before.
- 132) 9 : 12-17. This miracle is told by the four evangelists, though with variations which suggest their independence.
- 133) 9 : 13, 14, 16, 17. The careful and homely details seem to be marks of reality and the report of eye-witnesses.

* The terror of Herod at the report of Jesus is an indirect argument for the reality and multiplicity of His miracles, and has so far an apologetical worth. A Herod is not a man to allow himself so quickly to be perplexed by an insignificant or ungrounded rumor. *Van O.*, p. 145.

134) 9 : 13. The motive of the disciples is consideration for the multitude but no motive appears to be assigned why Jesus proposed to feed them there.*

135) 9 : 11. The basis for the multitude's receptivity of the miracle of feeding lay in the effect which the preaching of Jesus had produced on them.†

136) The effect of the miracle is not referred to in Luke.

137) 9 : 18. It is significant that Jesus is praying just before he asks this important question of the apostles.‡

138) 9 : 18. There is a great omission in the narrative of Luke at this point (Cf. Mk. 6: 48-8: 26).§

139) 9 : 22, 26, 27. Jesus had extraordinary insight into the future.||

140) 9 : 20. The declaration of Peter showed a high degree of loyalty and faith.¶

141) 9 : 22. For the first time Jesus speaks plainly of his approaching sufferings.**

142) 9 : 29. It was while Jesus was praying that this change came over him.††

143) 9 : 32. Peter and his companions were fully awake when they saw these things.

* The only reason which can be assigned . . . was that of all His working; Man's need and in view of it, the stirring of pity and power that were in Him. Edersheim, *Jesus*, I., 677.

They (the disciples) were afraid that . . . the famished multitude might lose their way or come to harm and some calamity happen which would give a fresh handle against Jesus. Farrar, *Luke*, p. 183.

One cannot help feeling that some other motive than compassion must have influenced the conduct of Jesus. . . . A crisis was at hand . . . It was time that the mass of discipleship were sifted. The miracle of feeding supplied the means of sifting. It was a testing, critical miracle. Bruce, *Miraculous Element in the Gospels*, p. 270.

This miracle was . . . closely connected with His Messianic calling. . . . It was a figurative fulfilment of the Messianic promise, and a powerful practical sermon that He had come to supply their wants and communicate to them the plenitude of blessings even in regard to temporal things. Weiss II., p. 387.

† Cf. *Van O.*, p. 147.

‡ The prayer was a preparation for the revelation. Riddle, *Int. Rev. Com. on Luke*.

At the moment of disclosing for the first time to his disciples the awful perspective of his approaching death, foreseeing the impression which that announcement would produce upon them, Jesus could prepare that occasion for them and himself for it by prayer. Godet, *Luke*, I., 578.

§ The best explanation (of this omission) is given perhaps by the conjecture that the written sources of which Luke made use were in relation to this period of the public life of the Saviour less complete. *Van O.*, p. 148.

As to the question by what means the Saviour, in the way of His theanthropic development, came to the clear insight of the certainty and necessity of His death, we are warranted by His own declaration to give the answer that He viewed the image of His passion in the mirror of the prophetic Scriptures. *Van O.*, p. 150.

In Jesus' consciousness of his vocation was rooted the certainty of his death being requisite for salvation whenever He saw it approaching as a historical necessity. It is a mistake to suppose that He read this in the prophecies of the Old Testament. Weiss, III., 71.

¶ Notwithstanding the disappointment of their earthly hopes, they had held fast their belief in Jesus' Messiahship. Weiss, III., 63.

** The solemn event was foreknown by Him from the first ; and He betrayed His consciousness of what was awaiting Him by a variety of occasional allusions. These earlier utterances, however, were all couched in mystic language. . . . At length after the conversation in Caesarea Philippi, Jesus changed his style of speaking (on this subject). This change was naturally adapted to the altered circumstances in which He was placed. . . . (He) was now entering the valley of the shadow of death, and in so speaking He was but adapting His talk to the situation. Bruce, *Training of the Twelve*, p. 173.

It by no means follows from this that the thought of death had only recently occurred to Jesus. . . . We have equally slender grounds for regarding it as self-evident that at least from the commencement of His public career Jesus could see the cross erected at the end of it and that He regarded His death as Redeemer as the crowning part of His life's work. . . . The necessity of His death he learnt from the development of the historical circumstances. Weiss, III., 65-67.

†† We may see, in the honor and glory conferred on Him then, the Father's answer to His Son's supplications ; and from the nature of the answer we may infer the subject of prayer. Bruce, *Training of the Twelve*, p. 192.

144) 9 : 35. God, the Father, bears witness to the Sonship of Jesus.*

145) 9 : 40. The disciples did not retain the power over demons that Jesus had bestowed on them formerly.

146) 9 : 46. The disciples continued to expect a

temporal kingdom in which they were to occupy high positions.

147) 9 : 49. Outside the company of Jesus were those who received help from Jesus and had faith in his name.

3. *Topics for Study.*

Observe that here the "observations" are arranged topically for further study. "Observations" which are not dealt with here will be considered in connection with other similar material which will come up in later "Studies."

- 1) **The Great Miracle and its Result.** [Obs. 132-136] : (1) Consider the character of the given explanations which have been proposed to account for the miracle, (a) food concealed by the disciples was now brought forth by Jesus, (b) food concealed among the multitude was generously given up through the persuasion or example of Jesus, (c) a mythical story after Old Testament models, cf. Exod. 16 : 8 sq.; 2 Kgs. 4 : 42-44. (2) Facts to be considered, (a) the agreement of fourfold account, (b) the simplicity and sobriety of the narrative, (c) the resulting feelings of the people, John 6 : 14, 15. (3) Sum up conclusions, (a) as to the reality of the miracle, (b) the way it was done, (c) the purpose, (d) note the effect of these things upon the people, cf. John 6 : 14, 15. (4) Observe the necessity that he decide for or against their ideas and desires. (5) What was involved in this decision, in view of (a) the attitude of Herod, cf. Lk. 9 : 7-9, Mk. 3 : 6; (b) the hostility of the Pharisees? (6) What may be inferred from Mk. 6 : 45, 46; John 6 : 15 as to his decision? (7) Read thoughtfully John 6 : 22-71 as a commentary upon this event and its results.
- 2) **Estimates of Jesus.** [Obs. 90, 91, 137-140] : Note these views about Jesus held by the people, and in the case of each show why it was applicable to him. (2) Observe that they do not regard him as the Christ, and decide between two explanations for this fact; (a) there had not been sufficiently clear evidence given them, (b) they had once so regarded him but now cease to do so. (3) In favor of the first explanation, note (a) the ambiguous title "Son of Man," (b) the prohibitions, cf. Lk. 4 : 35, 41, etc., (c) his lowly life and peculiar methods. (d) other reasons, cf. Mt. 11 : 2, 3; Lk. 9 : 7-9. (4) In favor of the second explanation, (a) his miracles, (b) his words, (c) his personality and witness to himself, Mt. 11 : 4-6, 14, (d) testimony of John, Lk. 3 : 16; John 1 : 36, (e) of demons, Lk. 4 : 34, 41; 8 : 28, (f) of the people, Mt. 12 : 23; 14 : 33; 9 : 27; 15 : 22, (g) his attitude (after the events of Lk. 9 : 11-17; John 6 : 15) as explaining their change of view, (cf. also John 6 : 52-70). (5) What was the significance of the confession of Peter in either case? (6) Which estimate of him satisfied Jesus himself?
- 3) **The Problems of the Transfiguration.** [Obs. 142-144.] (1) Consider the character of the event whether mythical (cf. Exod. 34 : 29, 30) or historical. (2) If historical, was it an objective external event or a vision granted to the three disciples? (3) If the former, explain the following objections : (a) Moses could not be present in the body, (b) the humanity of Jesus would be unreal,

* That voice, uttered then, meant: "Go on Thy present way, self-devoted to death, and shrinking not from the cross. I am pleased with Thee, because Thou pleasest not Thyself." This command ("Hear Him") refers especially to the doctrine of the cross preached by Jesus to the twelve, and so ill-received by them. It was meant to be a solemn, deliberate indorsement of all that He had said then. *Bruce*, pp. 194, 195.

(c) the disciples would not recognize Moses and Elijah, (d) no other dealings with departed spirits in Jesus' life. (4) Note objections to the vision-theory : (a) the language nowhere suggests it, (b) Lk. 9 : 32, (c) the event would fail to mean anything to Jesus. (5) Estimate the *relations* of the event (a) to what precedes (Mk. 8 : 39 ; 9 : 1), (b) to what follows (2 Pet. 1 : 16-18). (6) The *significance* to Jesus and to the disciples, (a) of the transformation of Jesus, (b) of the coming and conversation of Moses and Elijah, (c) of the voice. (7) Observe the *light* thrown (a) upon the character and nature of Jesus (2 Pet. 1 : 16-18), (b) upon his relations to the Old Testament life, (c) upon the future life and relations of believers.

4. Religious Teaching.

Do not the religious teachings of this "Study" concern themselves with the exhibition of *majesty in humility* that is here given in Jesus Christ? The student may work this thought out into its details.

STUDIES XIX. AND XX.—REVIEW OF THE GALILEAN MINISTRY. LUKE 3 : 23-9 : 50.

- [1. This seems to be a convenient point from which to review the ground covered in Studies VII.-XVIII. 2. While the material is that which has already been taken up, it will be studied from another point of view with the endeavor to grasp a conception of these chapters as a whole. 3. It is believed therefore that the student will recognize the great importance of *mastering* the material and will give the necessary time and study to accomplish this result.]

I. EXAMINATION OF THE MATERIAL.

1. Let the student, with paper and pencil in hand, read through Luke 3 : 23-9 : 50, and as he reads put down the subjects of the sections, one under another, and the verses belonging to each, so that, when the reading is completed, there will be in hand a list of the subjects of the sections, in the order of the narrative of Luke's gospel.
2. With this list in hand, the student will practice thinking through the *entire* narrative until he is able, without the list, to follow mentally the order of narration as given in these chapters.

§ 2. Special Studies.

1. Copy down at the head of separate slips of paper each of the topics here enumerated : (1) The teachings of Jesus ; (2) the mighty deeds of Jesus ; (3) the methods of Jesus ; (4) the personality of Jesus ; (5) the religious condition of the times ; (6) the social and political condition of the times ; (7) the geography of the land ; (8) the attitude of persons toward Jesus ; (9) the manners and customs of the people ; (10) the literary characteristics of Luke's gospel.